

PEACE NEWS

For War-Resistance and World-Community

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THREE PENCE

WE CAN FREEZE WAR TO DEATH

ONE of the main troubles about writing this Commentary is that there is generally little in the week's news to warrant a major key of cheerful development. So, either the commentator keeps well behind the walls of an unreal dream-world, or he is apt to produce a funeral march in which every climax—if it has any—becomes another reiteration of "Pacifists told you so." Some of us do the one thing, some the other—and neither helps much in persuading the man-in-the-street that pacifism will ever settle the world's problems. To change the metaphor, the fact that we own only a small part of the linen we are washing here every Friday in public does not make the operation itself any more inspiring.

But this week for once, we are lucky. Not only have there been no new sinister growls between the Big Four in Berlin, or the Big Three elsewhere, for seven days; but we can even register two facts which, small though they may be in direct value, are yet pleasant in significance. The first is something that happened on the opening day of the European Congress at The Hague; the second, something that happened in Washington.

Save the veto

LET us begin, the wrong way round, with Washington. There, not for the first time, the Foreign Affairs Committee of the House of Representatives is debating how the United Nations could "and should" be strengthened, which means that the Soviets' plentiful use of the veto in the Security Council is once again producing hard words. As long as there were more words left in the dictionary that are hard, disappointment and anger could find a comparatively safe outlet. The point of exhaustion must, however, have been reached some time ago. So this week's debate brought something of more immediate danger: a demand by Congressmen Brooks Hays and Walter Judd that the United Nations charter should be modified to make the continual use of the veto impossible, and that this should be done "either with or without the co-operation of the Soviet Union."

No magnifying glass is needed to see that the Soviets would certainly not co-operate to that end—from which it follows that, though an organisation calling itself United Nations would continue to exist, it would have been transformed overnight into an anti-soviet grouping of powers, and the last meeting ground between Russians and Westerners would have become a mere platform for one-sided vociferation.

To complete the lunatic picture, it is only necessary to add that then, in high probability, the truncated United Nations could re-establish the just

abolished veto—since practically all its dangers would have ceased to exist. The break-up of the United Nations would have been even quicker than the break-down of the old League.

Inadvisable

IT is here that we meet the first one of the week's two cheerful facts, taking the form of a statement made to the Committee by Mr. Marshall, the Secretary of State, the man who is at this moment probably the

COMMENTARY by ROY SHERWOOD

most important personality in the world in international affairs.

"It would be inadvisable," said Mr. Marshall, "for the United States to seek a basic revision of the United Nations Charter at the present time. Such a move might increase rather than lessen the tension between the Soviet Union and the western democracies. An attempt to eliminate the major powers' veto on matters of enforcement might result in dissolution of the United Nations and, with it, of the one agency through which rapprochement with the Soviets might still be attained. . . . Improvement of the United Nations machinery would not in itself solve our problems. . . . it is a misconception to suppose that differing systems cannot live side by side under the basic rules prescribed by the charter."

But the actual words do not matter much; truth to tell, these particular ones do not even amount to anything positive, let alone anything inspiring. But they show clearly that the main partner in the western constellation is totally unwilling to give up the machinery and the method of negotiation, and that the military man turned negotiator means to remain demobilised.

In all this, incidentally, he was strongly backed up by Mr. Warren Austin, the United States chief representative at the United Nations, who has had more personal experience of Soviet obduracy than almost any other American. It is good to know that, even with the vote-catching temptations of the coming Presidential election dangling before them, responsible American officials are not weakening in their determination to do the right thing.

Hopeful discord

NOW for the happenings at The Hague, where something approaching discord has been—and still is at the time of writing—the cause of my particular joy. That it was likely to arise, made itself manifest from the very beginning. Here is what W. N. Ewer, the foreign affairs editor of the Daily Herald, wrote about the opening proceedings:—

"At the end the audience rose to its feet to applaud him (Mr. Churchill). This gathering of notabilities from sixteen countries was paying a personal tribute to the war leader, as well as to the great concept of a peace-time Union of Europe. And yet the operative passages of his speech, the passages in which Mr. Churchill spoke of what should be done to achieve that end, drew no cheers at all, but were heard in silence. Against Mr. Churchill's caution, it was noteworthy that the Dutch Socialist Brugmans—who demanded the immediate creation of a supra-national organisation of Europe, a Federated Europe with a European Parliament—was cheered again and again. When he sat down the applause was longer and louder than for Mr. Churchill."

Twenty-four hours later, by Saturday, it had become plain that all the talk about the necessity for at least partial surrender of national sovereignties need no longer be written off as moonshine in cuckoo-land—that there were people present, and too many to be disregarded, who really meant it, and mean to keep this vital issue in the foreground.

The Observer (May 9) speaks of the three different currents of opinion

(CONTINUED ON BACK PAGE)

Was Stalin's Offer (TO MEET TRUMAN) Secretly Rejected?

ADVOCATES of a Big Three—or Big Two—meeting drew a sudden encouragement from the announcement last Tuesday that the Kremlin had replied favourably to an American offer of renewed discussion between East and West.

Mr. Molotov's reply, however, was vague; and so was Mr. Bedell Smith's invitation. The invitation, in fact, may have meant no more than Mr. Truman's statement last month that he was always ready to meet M. Stalin; the Russian reply may have been wholly—as it certainly was largely—propagandist in intention.

It has been widely rumoured in recent months that Mr. Truman is mortally afraid of re-opening discussions with Stalin before the Presidential election. Anything that looked like compromise would enrage the Russophobes at home; any refusal to compromise would be capitalised by Russophiles both at home and abroad.

The U.S. Gospel Messenger actually reported on April 10 that:

"Before Czechoslovakia fell, America received from Russia some peace overtures. Moscow proposed among other things that a conference be held on neutral ground, such as Trieste or Scandinavia, since Truman had earlier declared he would not go to Russia."

"The first thing this government did was to suppress the news that the bid from Stalin had come! . . . The American public was not to know that the Russians had held out a hand towards us. Then

the State Department and the White House decided to give Moscow a flat and emphatic 'No.' Since it is understood that Stalin's appeal was directly to Truman, the Kremlin no doubt accepted the answer as a firm rebuff. A short time after this, Stalin took over Czechoslovakia and turned the heat on further in Finland, Austria and Italy."

If this story is true—and we have no means of telling whether it is or not—Mr. Truman's attitude would be heartily approved by an influential section of American opinion. Only last week, Time magazine warned its readers of the awful consequences that would follow from any renewed attempt at rapprochement with Russia. Every conciliatory move from the Kremlin should be treated as a trick: "the sophisticates will have to expose the tricks. If that is done with clarity and integrity, the West need have no fear."

And there are more substantial arguments against a Big Three Meeting than this.

SUCCESSION OF MUNICHS

No good has ever come of such meetings in the past. Teheran, Yalta, Potsdam—a succession of Munichs, and worse—marked stages in the ruin of Europe. The aims of Russian and American policy are too well known to need elucidation, and too incompatible ever to be reconciled. Problems that have been fruitlessly discussed at all but the highest level are unlikely to find sudden solutions at the highest. The only result of a meeting between Truman, Attlee and Stalin would be to engender a false sense of security in the West.

But there is another side to this question. The Murdstones of the "be-firm" school are not the only people to have learned something from the last ten years. No-one is proposing now that Truman should try to recapture that first fine careless rapture in which Roosevelt and Churchill sold out Poland to Stalin; nobody is suggesting that the aims of Russian and American policy can be reconciled simply by a heart-to-heart chat, that the smouldering war can be extinguished in a glass of vodka.

A TRUCE

The point of such a meeting would be, as Mr. H. N. Brailsford himself wrote recently in the New Statesman (May 1), to "arrange a balanced truce":

"The aim would be to define our respective spheres of interest, a proposal first made by Mr. Seymour Coombs and a group of Labour members. It would be useless to include in the agenda of these negotiations any of the major questions that divide us—the veto in the Security Council, the control of atomic energy, the future of the Dardanelles and the unity of Germany. Our purpose should be to secure not yet a lasting peace, but a breathing space, a cooling off period. If we can stop interfering with one another all the way round the map from Korea to Berlin, the iron curtain may become a safety curtain, that staves off the conflagration we both have reason to dread."

The next best thing to extinguishing the smouldering war, would be to damp it down for a while. Do the sophisticates of Time imagine that the West has more to fear from this than from the way things are going at present?

Tuesday's announcement gives grounds for hope that a meeting with this limited aim will be arranged. Nothing could be lost by it—except "face," and the sooner we make reason instead of obstinacy the object of our pride, the better; much, if not everything, might be gained.

WELSH CHILDREN'S 1948 GOODWILL MESSAGE

The twenty-seventh annual message of goodwill from the boys and girls of Wales will be broadcast on Tuesday, May 18.

GOOD WILL DAY commemorates the anniversary of a conference of Governments at the Hague, held on May 18, 1899—the first official discussion of peace in time of peace.

This year's message reads as follows:

This is Wales calling! The boys and girls of Wales are calling the boys and girls of all the world!

We rejoice to think that, above the tumult, on this day of the year, we can greet each other as members of one great family, the family of the nations of the future.

The world is full of suffering, cruelty and strife. And we are told that civilisation may perish. Let us tell the world that civilisation shall not perish.

More than ever the world needs what we alone can give—the confidence and the comradeship of youth.

May we then, on this goodwill day, dedicate ourselves afresh to the service of our fellows in ever-widening circles, to the service of our home, of our neighbourhood, of our country so that our country may better serve the world to which we all belong?

So shall we, millions of us, grow up to be the friends of all and the enemies of none.

How this, and past messages have been received throughout the world and replied to by the children of other lands will be told in Peace News on May 28.

This Week's Contributors

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Peace & Pledge

WORLD community should be distinguished carefully from world peace. World community implies world peace; but world peace does not imply world community. On the contrary, it might very well be enforced by a despot with absolute power, and be as destructive of life and conscience as the most up-to-date and civilised war.

Neither the pacifist nor the non-pacifist democrat wants peace at such a price as this. Both are prepared to die rather than surrender to totalitarianism: as both proved beyond any doubt in their resistance to the Nazi domination of Europe. Indeed, the question which pacifists are so often asked, "Would you sooner expose your family to persecution than betray your principles?" might equally well be addressed to any non-pacifist democrat. It is curious, when you come to think of it, that it is never used as an argument against democracy.

Where the pacifist differs from his fellows is simply in his conviction that even the approximation to world community represented by a brotherhood of democracies cannot be achieved by war. Soviet Russia bears portentous witness to the result of trying to realise a humane society by means of unlimited violence. It cannot be achieved, it cannot be defended, it can only be destroyed, by methods which violate the spirit of brotherhood itself.

Renunciation of war by individuals does not guarantee world community—that depends on further and far more problematic exertions; but it does make world community possible, if only by preventing war from becoming total war—and that is its justification.

There is, however, a tendency among pacifists to claim more for pacifism than this—to claim that pacifism is a "peace-policy," the pacifist movement a "peace movement," in the ordinary sense, of a policy and movement designed to avert the next war. This claim, we believe, cannot be substantiated, and ought to be discarded entirely. Not only does it obscure the real case for pacifism, but it interferes with any objective assessment of the genuine peace policies being advanced.

The simple fact that all these policies (with the exception of collective security, which some of us reject, not because it is demonstrably futile, but because we do not believe in peace at any price) have their pacifist as well as non-pacifist advocates, shows that pacifism as such is not a policy for averting the next war; and that no policy for averting the next war depends on the adoption of pacifism.

As peace-lovers, working for the prevention of World War III, we play our part along with others in whatever movement—be it federal union, unilateral disarmament, negotiated disarmament or what you will—we judge, individually and objectively, to be the most promising in the present situation.

As pacifists, working for world community, we call on individuals to renounce war, and never to support or sanction another.

How about Russia?

STALINIST Russia never gained a more remarkable victory than when Middleton Murry was induced to retreat from pacifism toward demanding of the Marxist sixth of the world that its government either unite with the five-sixths, or four-sixths, or fight.

Yet instead of a Russian problem capable of being solved by a few atomic bombs, is there not a tremendous challenge either to renew and make real the ancient teaching about overcoming evil with good, or to give up that faith as empty and let the Russians fill the gap?

Certainly, the course *not* to be taken against Russia is that of organising or threatening to organise a preventive war. Even if we had never felt a refusal of war planted within us, surely a common care for our fellows, and a reasonable prudence, would decide against staking an immediate plunge into new vast miseries upon what could only be a gambler's hope of a world of free communities to follow.

MP's prediction

I have little sympathy with the politics of Mr. Gallacher; but there was some sense in his prediction in the Commons that before the end of a war between West and East "Britain would be a mass of radioactive mud." Assume that the Communist MP wilfully exaggerated, that dangers can be magnified, that a sufficient population would survive; there would remain a social and economic confusion at best more inviting to gangsterism than to the orderliness of civilisation.

Suppose, however, that a preventive war found Russia unready, and weak in attack. What likelihood would there be of destroying the Communist totalitarianism without prolonging the war to the point of our own collapse? A fanatical and desperate government could and would accept more casualties than there are people in Great Britain.

Do we not know that Russia has one hundred times the area of this country and far more than a thousand million acres of Russian and Siberian forests in which to shelter from bombs? That whereas Britain could be held by an enemy with but one or two hundred miles of land communi-

Church and Marriage

I WRITE to correct an impression, given perhaps unintentionally, by John Vincent in "The Creator's Mistake," Peace News, April 23.

"Orthodox Christianity" does not teach that the sex instinct is a mistake on the part of the Creator. Enlightened Christian thought teaches that men and women in the exercise of the sex instinct come nearer to the Nature of God as Creator, than in any other activity, for its natural corollary is parenthood.

The marriage service, which Mr. Vincent appears to think is useless and unnecessary, speaks of "the natural instincts implanted by God" that they "may be hallowed and directed aright."

The public ceremony of marriage was not invented by the Church. Anthropologists tell us that few, if any people from the dawn of history, are without some form of marriage ceremony. The Christian marriage service has taken over many of the pagan rites and customs and given them a religious character "signifying and representing the spiritual marriage and unity betwixt Christ and His Church."

One of the primary purposes for which human marriage was instituted is the procreation of children, and that they may grow up normal, well balanced members of a permanent family, the unit which is the foundation of society. The Church now seeks to instruct young people before marriage on the place of this human institution in the pattern of God's Creation. In the adjustments, which are not always easy when two separate characters enter into the new relationship of body, mind, and spirit, there is the promise that the Holy Spirit of God will help, guide, and strengthen.

There would be fewer "broken

PERCY REDFERN

cations, a line across Russia and Siberia would need to stretch over six thousand miles of bitter climate and fierce hostility?

The lesson of atomic bombs on the crowded islands of Japan is for us, rather than for Russia. It is our urban island which militarily, and economically lies open. Angels might weep to see our reliance on new types of aircraft, on terrific speeds, on exercises in bombing and fighting.

Does all this mean that we must be tender to Communism and meek before dictatorships? No! What it does say is that the contest should be shifted from the field of violence.

Where the best-intentioned military union of the West cannot avoid appearing as a threat to the Soviet peoples, every sort of prosperity-creating federal union opens a prospect of converting the other side to respect for and inclination to the more free way of life. With all atom bombs (and much more) dumped into the deepest disused mine, and with a true civil defence—a training in methods of living down even an enemy occupation—would we not be more free from fear and stronger than we are now?

I do not want to offer any cheap solution. The issue is profound; and more than the free society is in danger.

Challenge of Communism

The fissure between West and East is deeper than any known since the sword of Islam conquered half the Roman world and—ending the old commerce—compelled the other half to live barbarously on the local insufficiencies of the land.

Communism, too, is an armed religion, a brotherhood of the faithful, drawing strength from Christian elements more realistically held than by Christians themselves, yet a strength perverted by heretical bigotry, hatred and violence. And,

homes and wounded hearts" if men and women relied on His Grace and Power.

ENID CHAMBERLAIN.

Christ Church Vicarage,
Shooters Hill, S.E.18.

LETTERS

Song of Songs

KENNETH AKERS must agree that most people approach the Bible, not through the works of modernist scholars, but through the Authorised Version, which gives subtitles describing this book as an allegory of Christ's relationships with his Church. Mr. Akers admits that my contentions were true "up to the end of the eighteenth century." Has the Church evaded its responsibilities relating to sex teaching merely for the short period of eighteen hundred years? The scholars influencing Christendom, unfortunately, are not Driver, Peake or Wheeler Robinson, but Clement and Origen.

JOHN VINCENT.

Pacifists and Federalists

ROSIKA SCHWIMMER'S recent plea on this page for more pacifists to attend the next congress in Luxembourg of the World Movement for World Federal Government, Sept. 5-11, is to be commended for two special reasons.

First, the World Movement's declaration, accepted at the Montreux Conference last summer, is broad and catholic enough to allow for the wholehearted support of all pacifists who accept the need for "political" action, as it allows for alternative approaches to the World Government

IN THE OPEN

THE PPU has always sought the utmost publicity for its message and welcomed criticism. That is one reason why we have constantly sought opportunities to put our message across in the open-air. Readers of Peace News will be aware of the increased opportunity which open-air meetings provide. I believe that if London readers of Peace News would come to Hyde Park any Sunday at 6.30 pm and watch us at work in the open, they would feel it was well worth doing. We want helpers at the meetings, but if you cannot help in any other way you can help us to keep the meetings going by sending me a contribution towards our open-air work.

How much is it worth to you?

MAUD ROWNTREE.

Treasurer.

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worse, it knows no Allah the merciful and no morality except one of opportunist power. It endangers most of the fine values inherited with civilisation.

Yet against irreligion and ease and comfort, the Communist faith, sense of living purpose, and discipline, are bound to win. Force has no lasting answer. Only a religion equally active but more true can prevail. Our need of it were less we might put off the day of it. But the challenge is here.

And therein is the hope. Because a new world war so clearly would be the way to unlimited destruction, misery and death, and still more because all that is precious in this life so clearly depends on a creative peacefulness, the freer nations in this long conflict yet may rise above themselves. Each country, then, may see its future in a more equal social life, more imbued with sympathies transcending class, more instructed about Communism and its challenge, and more obviously giving, and from citizens receiving, more than Communism can even pretend to give.

For Soviet Russia will only be defeated—converted—not by new Crusades, but by a morality in action very plainly above and beyond its own.

solution, including those of the functional and non-violent kind. Those who have not read it might do well to apply for a copy to Keith Kilby, 20, Buckingham Street, London W.C.2.

Secondly, pacifism as a gospel going to spread a good deal faster if people in general are world-government conscious than if they are not. Moreover, unless pacifists—with their emphasis on world community—come into the Movement during its formative stages, plans for organising World Government are going to be bogged down in the secondary devices of voting rights, "law-enforcement," and other forms of political machinery, which will never work unless the inner purpose is right. The "division of powers" is far less to the pacifist than the "provision of services." The pacifist, by putting first things first, has a contribution to make to World Government which is in keeping with modern world needs and developments, whatever might have been the emphasis in 1789 when the American type of Federalism evolved.

JAMES AVERY JOYCE.

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THE FRENCH PEACE MOVEMENT RE-FORMS ITS RANKS

RE-SHAPING its forces after war-time and post-war stress, the French peace movement is working to prevent a new conflict and to take its place beside organised peace groups in other countries. But to understand the organisations that are emerging, one must remember the background against which they struggle.

France was an occupied country, and no-one should forget the physical fatigue, the prolonged poverty, the moral lassitude which have to be conquered. The long and cruel occupation fostered the division of France, not merely into "patriots" and "traitors," but into many factions fiercely opposed to one another because they reacted in different ways to complex and obscure events.

Certain peace workers, firm in their hope of Franco-German friendship, found it natural during the occupation to remain faithful to their programme. Others, finding it impossible to co-operate with those who invaded our country by force, and convinced that they must await liberation before undertaking any work for peace, kept silent, though trying not to slide down the easy descent into indiscriminate hatred of the German people. Pacifists condemned the terror organised by the occupying power, and stigmatised such methods no less when employed by some of the French.

When American planes destroyed whole cities without sufficient care to attack only military objectives, some French peace workers demanded more caution on the part of the Allies; for this they were blamed by many of their fellow-countrymen who had once been active for peace yet had come to accept every means offered for freedom. The young men who sought to escape deportation to Germany by joining the Maquis found there—besides some habitual lovers of a fight—eager patriots, liberty-loving and idealistic, now resigned to the use of violence while

admitting it far from ideal. With all this confusion and varying experience behind them, the French people—awakening from years of nightmare—could hardly be expected to develop a large peace movement.

As one might have expected, the war resisters, members of the Fellowship of Reconciliation, religious and libertarian conscientious objectors, remained convinced. Some of them accepted imprisonment; they did not compromise with the Nazis; and even when physically weakened they soon took up their usual activities after the end of the conflict.

Scattered members

Other groups, some of them influential before the war, have disappeared. Their members have been scattered by mobilisation, deportations and arrests. Some developed toward political opportunism, or joined the big political parties. These groups will not reorganise. The tragic jolt of the war demanded, save for absolute and unchangeable pacifists, fresh groupings.

After months of silence on peace questions, new groups are constantly becoming vocal. The "Front Humain," for example, born in the Resistance, brings together men and women who are determined, after courageous underground struggle, to find solutions other than those of combat. This movement attempts, through much-publicised "Letters to Citizens of the World," to build up a sense of universality. It organises "world citizens" into clubs. It co-operates with other groups; some of its members have taken part in work

by
**CAMILLE
DREVET**

who for some years before the war was International Secretary of the Women's International League for Peace and Freedom and General Secretary of the Lignes des Combattants de la Paix, and is now Chairman of the French International Voluntary Service for Peace.

Twenty years ago Camille Drevet journeyed round the world and afterwards a succession of pamphlets and articles crystallised her observations on social conditions in many countries.



campes to create good will across frontiers.

A great variety of organisations are united in the Cartel de la Paix. The active promoter of this movement, Franck Emmanuel, a former Resistance worker, undertakes to co-ordinate the activities and distribute the documents of all its component groups. The founders of the Cartel, Ruffier and Pierre Bénali (the latter now deceased), succeeded in bringing together men and women from extremely diverse circles. The essential idea which animates the Cartel is that no association can possess the absolute truth, the total or unique solution. The Cartel's slogan might well be: "Complement one another."

INTO this Cartel de la Paix have been brought a surprising number of organisations. No fewer than 13 give it their adherence, while four others co-operate with it continuously and still another four give it occasional support.

Among the 13 are such disparate bodies as the General Pacifist Con-

pages of its paper to the International Voluntary Service for Peace, as do equally all Protestant peace journals, such as Cité Nouvelle, Reforme, etc. Outside the metropolitan areas, new Christian peace groups are forming. The Christian in the City, for instance, organises every month at Grenoble study and information conferences. Certain individuals, Marcel Dieudonné among them, launch continuous appeals to widely separated people with an interest in peace questions.

Interest in Federalism

The French people, plainly tired of idle discussions and of old theories so long put forward, vary their interest from the federative movements to modest practical activities, like those of volunteer work camps. The Federalists are numerous; the Movement for World Government finds considerable support; and there is backing for the groups working towards a United States of Europe. The United Nations comes in for its own support by devoted workers. But let us not forget that French peace workers have slender financial resources, that it is impossible for them to travel abroad, that only a fortunate few can figure in international conferences.

Among the women's groups, the International League for Peace and Freedom is again active through the guidance of Andrée Jouve. There is also a new feminine effort, the Spiritual Alliance of Women, led by Germaine Kellerson and associated with the Federalist movement. Many of the peace organisations and personalities are emphasising the moral plane and are independent of politics. They feel that peace work can recover its strength only when rooted in the spiritual domain. As for ambitious or daring ventures, such as attempts at any present Franco-German rapprochement, these would still be premature. Yet the work camps of the IVSP in Germany and Italy are approved by all who know about them.

French peace workers hope earnestly for an interest in their problems on the part of like-minded people in other countries. The French movements realise that today their nation no longer exerts a great world influence, and they look, in particular, to the peace workers of the United States and Britain. As for the United States, its wealth, its military and scientific power, place upon it a terrific responsibility. None of the people in Europe who went through the war can think of doing it over again. For the United States alone would such a strain be possible. A heavy task is imposed on the American peace forces. Without enormous effort on their part, our own will be in vain.—Worldover Press.

Words of Peace - No 242 When God is Forgotten

"The greatest curse which can be entailed upon mankind is a state of War. All the atrocious crimes committed in years of peace—all that is spent in peace by the secret corruption or by the thoughtless extravagance of nations—are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war—every principle of Christian charity trampled upon!"

—Sydney Smith.

Report from Buchenwald

COMMENT. We publish the following report for the benefit of those who still maintain that the last war was worth fighting, if only because it put an end to the horrors of the Concentration Camps.

DURING recent weeks the name Buchenwald, which once symbolised torture, persecution, cruelty and death, has once more made an appearance in the German Press.

A year ago Danish and Swedish daily papers published what they called first-hand reports of the life of the political prisoners, interned by the Soviet authorities, in the infamous Nazi Concentration Camp.

A few months ago I read German translations of these articles in the Swiss daily paper Basler Nachrichten. These reports seemed to be unbelievable. For over a year during the Nazi regime I was a prisoner in Buchenwald, and the present methods of punishment used by the camp staff, who consist of members of the SED party, do not differ from those of SS Blockleaders.

At the end of 1947 the December issue of the German magazine Volk und Zeit, published in Karlsruhe, printed a long article about the conditions in Buchenwald. The report covered all the previous information of the Danish, Swedish and Swiss daily Press. Now another German weekly paper Echo der Woche brings a report from its own correspondent in Weimar, who stated, that he was in possession of a letter, smuggled out of Buchenwald. The writer of the letter, a Social Democrat, had been imprisoned in Buchenwald once before by the Hitler regime. The letter reads:

"... We are living here with 150 men in a barrack, which is only designed as a living quarter for 50 men. We have to sleep on the floor. At first we had no blankets, but now we have been issued with one each. All our private belongings were

by
JOSEF GETA

confiscated as soon as we entered into the camp, and we are not even allowed to possess a pencil or a piece of paper. Anyone found in possession of writing material is punished with imprisonment in the 'Bunker.'

"We receive the same clothes as we did during the years 1933 to 1945: a linen jacket and striped linen trousers. Our daily rations consist of 18 ozs. of bread, marmalade and thick soup. Very seldom do we get soap. But the women's camp is even worse off; you can't recognise them, as they wear trousers, and their hair is cut off, the same as ours.

"Every day we have new suicide cases, and worst of all we are not allowed to work. During my previous imprisonment, we worked from 3.20 a.m. until 10.0 p.m. The only entertainment we get is the Soviet propaganda material.

"Not one of us dares to express his opinion, as one of our fellow prisoners disappeared over-night after making a few remarks about the literature we receive. The physical conditions are deteriorating and many prisoners enter into the security zone, by which the camp is surrounded, just to get shot. Until now none of the prisoners have been released, and we don't think that we will ever be free again, but still hope for the day of liberation. . . .

"If at any roll call a prisoner is missing, the guard goes into the next village to arrest another man to make the number of the prisoners inside the camp up again."

If these reports, widely circulated in the German press, are untrue, the Soviet authorities have the power to give the real truth by opening the gates of Weimar—the road to Buchenwald—to foreign correspondents.



IVSP AT WORK IN FRANCE

Four Swiss volunteers prepare concrete blocks needed for the restoration of a bombed house. Denmark, Sweden, Italy, Germany and Britain have all been represented in teams engaged on similar work schemes in France.

federation, the House of Peace, the Union for a New Humanity, the League for Peace and Social Action, the War Resisters International and the League of Pacifist Esperantists. The degree of unity is encouraging.

At one conference representatives were present from various lay and libertarian movements, and with them delegates from such Catholic movements as Pax Romana. All the groups recognised the value of concrete tasks undertaken by the IVSP in its work-camp programme; there was united interest in the peace centre at Le Chambon-sur-Lignon, where are focussed the activities of the College Cevenol, La Reconciliation, and some of the Quakers.

At present a peace movement is being formed among students, and is publishing a paper, "Hebdo-latin."

What appears to characterise our epoch is an impressive effort of new Christian and lay groups to support older organisations that are more specific in their action. Thus the Catholic Centre of Information opens the

**RENOUNCE WAR AND I WILL NEVER
SUPPORT OR SANCTION ANOTHER**

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS

Dick Sheppard House, Endsleigh St., WC1

He fought as a Christian

A German of the Resistance. The last letters of Count Helmuth James von Moltke. Oxford University Press, 5s.

THERE are some books that, because one will need to turn back to them, should be bought (if possible) and not borrowed. Such a book is this. There are some stories that one feels for the sake of the brave man who has died must be told and retold. Such a story is the one contained in this little book.

Helmuth von Moltke was born in 1907 of an English mother and German father. He inherited a large estate, and began to train to be a judge. He was brought up as a Christian and continued in the faith. He helped to establish the Youth Work Camps before the Nazis turned them to wrong use.

From the outset he opposed Hitler on Christian grounds, and on several occasions between 1932 and 1938 showed conspicuous courage. When war broke out he agreed to serve as an adviser on International Law, and in this position managed at considerable risk to save a number of people from the Gestapo.

He did not believe that violence could successfully be used to get rid of Hitler: therefore he was not in sympathy with the plot of July 20, 1944. He believed that poison had entered into the life of Germany, which the end of hostilities would not eradicate. The important task as he saw it was to clarify the issue between Nazism and Christianity, and to prepare for the day of collapse in whatever way it might come.

HIS CRIME

The charge on which he was convicted was not that he had done anything to end the regime, but that he had thought, and talked with others, and planned for the future of Germany, as a Christian. The conflict at his trial between himself and the German judge was a classic example of the conflict between truth and falsehood, the power of the spirit versus the threat of physical force.

He died possessed of God's peace; glad that he had fulfilled the commission that God had given him; not worrying about his wife and two small boys; revealing the highest courage—the product of his faith.

Such a story gives rise to various and profound reflections.

How hard it was for many people to see God at work in the world in the days of the war, and yet here He was equipping His servant for the encounter that lay ahead. How did He equip him? Largely through his familiarity with the Bible, through prayer and Communion.

Is not this the encounter that gradually more and more people are being called to face?

Evil is rampant, to be encountered somehow. Physical force has failed. Are we sufficiently disciplined to stand in the ranks alongside this resister? There is no need to be afraid. For the sufficiency is of God. That is a major part of the book's message.

Our weakness need not trouble us: only the question whether we are willing to surrender ourselves fully to Christ. As we do thus surrender ourselves, this book assures us; so shall we be granted insight into the purpose and ways of God, together with a sense of His providence in our own lives, that will enable us to meet whatever conflict lies ahead.

PATRICK FIGGIS.

Morley College Concerts Society

CENTRAL HALL

Friday, May 21, at 7

First London Performance

L'INCORONAZIONE DI POPPEA

by Monteverdi

Soloists:

Field-Hyde Meili
Darbishire Linde
McArthur Greene
Deller Zareska

Hermann

Morley College Choir & Orchestra

Conductor: WALTER GOEHR

Tickets: 7s. 6d., 5s., 3s., at Hall
(Whi. 4259); Chappell's (May. 7600) and Agents.

THE GOD OF THE MACHINE

A hundred and thirty years ago a famous book was published, called *Frankenstein*, of a man who made a Monster in his own image, and breathed into it the breath of life, but could not give it a soul. As a consequence this creature, which he had manufactured, killed his dearest and best, and drove him to a miserable end.

THAT story was prophetic of what is happening in the world today. The Machine, which is of man's own making, has got beyond his power of control: it has become his God, and is leading him to destruction. For surely that by which a man allows his life to be shaped, controlled, and directed, is his God, whether he knows it or not; and the Machine has become so monstrously possessive of man's social and industrial life that not only is it impossible for him to do without it, but he cannot resist its encroachments. Even though it threatens him with imminent destruction he cannot away with it.

Take only the latest instance: having discovered the atom bomb, while engaged in a war in which we had steadily abandoned, one after another, the long-established rules of

by
Laurence Housman

war hitherto accepted by civilised nations, we could not avoid making atrocious use of it, and bombing to extinction two cities of a Country which was already preparing to surrender: with the result that we are now living in a haunted world, powerless to lay the ghost of that crime against humanity.

It is not merely political power (against the corrupting influence of which we have long been warned), it is material machine-made power which now has us in its grip, and has become the omnipotent ruler of nations.

"Rock of ages, cleft for me,
Let me hide myself in Thee."
has now, in the splitting of the atom,

LESSON IN FORGIVENESS

AN episode from *Certified Sane** appeared in Peace News on April 16, the story of a German who refused at whatever cost to kill his fellow-men. This incident will have already whetted the appetite of Peace News readers for more which this book as a whole has to offer.

It may well be the last of the spate poured out in prison or concentration camp from the hosts of victims of Nazi oppression. The flood was at its height during the war when any stick was useful with which to beat the enemy, and British publishers tumbled over each other to secure anti-Nazi copy. There was a plentiful source from which it flowed—the refugee victims in our midst, naturally exploited in the interests of both public propaganda and private profit.

"Certified Sane" could not have been a drop in that bucket. It is "different," and that is probably why we have waited three years for it since the author's liberation by the American Army at Bonn in February, 1945.

Amidst the surroundings, so vividly described, in which the pages of this diary were written, there could be no pretence to literary style, no place for anything but the most elemental matter-of-fact. Through the long years of struggle to hold out, to keep sane to the end—even through feigned insanity, even when housed for months in such dreadful proximity to the dregs of lunatic humanity, there pierces nevertheless to the reader's consciousness, wearied perhaps by the daily repetition of apparent trivialities, something of the agony of a devoted soul, self-committed to a long, lone effort to save the life of her husband.

HUSBAND'S FATE

Months after her rescue by the U.S. Army, months of waiting still passed without news of him, she learns one day that her Paul has been shot by the Nazis on the very eve of his own liberation. Less than such provocation has time and again sufficed to feed the spirit of hatred and bitterness which has overflowed the documentaries of many other Gestapo victims.

This very human document of a Belgian woman, a personality of exceptional charm and courage, arrested with her husband and son for sheltering a British airman—who appears to have told on her—is the story not only of her inward anguish, but also of the outward circumstances of which we gain a glimpse from behind the curtain of steel, the battle-front in Western Europe; Nazi prisons and other German institutions in wartime, the behaviour of their staffs, their inmates, the daily hopes and fears at the ebb and flow of war's fortunes, the experience of terror-bombing from the inside; and at last, invasion and liberation.

It seems daring to say that from

*Published by the Sheppard Press at 12s. 6d., with introduction by Dame Sybil Thorndike.



N. HELENE JEANTY

beginning to end Hélène Jeanty experienced nothing but kindness at German hands. Yet, given the inevitability, in the circumstances, of arrest, trial and imprisonment, it is true, with but trifling and transient exceptions; and it is not an isolated instance as the present reviewer can testify from a small measure of personal treatment in Gestapo prisons.

The British people, taught in the war to repeat after Vansittart "scratch a German and you find a Nazi," can bear to hear now this other testimony from one who exclaimed on hearing of her husband's death at Nazi hands, "May the spilt blood of martyrs arouse in this war-torn world more mutual understanding and tolerance; and may it, in the end, serve to extinguish hate." That is Madame Jeanty's message to us, the closing words of her book.

One hardly knows which to honour and value the more highly—her courage in facing such fearful fate; or that other courage, and honesty, revealed in the telling of so much goodness found even amongst her captors. Dame Sybil Thorndike recommends us to read this diary as a lesson in forgiveness, in humility and in courage. We shall perhaps find that the lesson is to be learned not from Madame Jeanty alone, but as she herself would agree, also from many of those charged with the unhappy duty of her sentence and custody.

Certified Sane. Yes, indeed! Such sanity of the forgiving, reconciling spirit, can alone save this fear-haunted world.

CORDER CATCHPOOL.

THE GENERAL SAID IT

THROUGH four tedious years in the Army I never talked back to anyone, man or sergeant. It just wasn't smart. But once I'd counted my points and knew that discharge was due in a week, a thousand inhibitions slid away and almost without realising it, I became a crusader against 'the system.' I was just hitting my stride when staff meeting was called and a somewhat dogmatic colonel delivered a decision that seem hurried and arbitrary. I was only a captain, one of the 'seen and not heard' boys, but before I knew it, I was on my feet.

"Colonel," I began, from the deep silence in the rear of the room, "let's not be arbitrary about this—"

But I didn't have a chance. "Arbitrary!" he exploded. "Why, there's nothing arbitrary about this! This was decided by the general!"

—Barrett F. Welch,
Sat. Eve. Post, April 5, 1948.

received a new interpretation; and we cling to it parasitically, as possibly our only means of salvation from total destruction, if — with time favouring us — we have the luck to embark on World War III, before our opponent has tumbled to it. If he has, then we all go down together, and Civilisation (as we have increasingly misshaped it during the last four decades) will make a final catastrophic—and perhaps also a desirable—disappearance.

The justification for that War of possible extinction (we have recently been told on high authority) will be that it shall secure the survival of "the Free Society," which—by the political device of counting noses, and allowing for an alternating government of the "ins" and the "outs"—has now become the only true and practical representative of Christianity upon earth!

DEADENING INFLUENCE

But can that "Free Society" be either free or Christian if it is bound down to the worship of a false God? And the God of the Machine has so deadened the social conscience, and deprived us of so many of the values of wholesome communal living, that it is really an open question whether, not the saving, but the wiping-out of our present mechanised civilisation would not be the most direct way to the establishment of God's Kingdom on earth.

How the God of the Machine has fatally deadened the social conscience, one outstanding instance has been increasingly emphasised since the beginning of the present century. It was then, with the invention of the motor-car, that we let loose death upon the roads, and reconciled ourselves to an annual casualty list which frequently became as large as that of any of the wars we had waged previous to World War I—with this difference, that a large proportion of the casualties were old people and young children. And to this day the conscience of the Nation has not been horrified by this holocaust which we have presented year by year to the God of the Machine. What began as a sporting luxury for the few and the well-to-do has become a necessity, and in the accelerating clutch of its death-dealing propensities we are helpless! And in spite of the heaven-sent device of securing social freedom by an alternating accession to power of opposing Parties, we have no Party which has the conscience and the determination to abolish by safeguarding restrictions those deaths upon the road.

IN BONDAGE

Our service to the God of the Machine holds us in its bondage; and the deaths of scores upon scores of young children (temporarily diminished by the basic petrol cut) will still go on. And that being so, is it not sheer babble to claim that we are, in any social or political sense, either a Christian or a Free Society while we continue to accept with callous consciences that most un-Christian sacrifice to Moloch—the modern Moloch—the God of the Machine?

WOMEN'S CONFERENCE OPPOSES CONSCRIPTION

A WOMEN'S CONFERENCE on Conscription, attended by representatives of various women's organisations, was held at the Weigh House Church on May 6, with Sybil Morrison in the Chair.

In opening the discussion, Mrs. B. Duncan Harris, J.P., President of the Women's International League, said that women had a special contribution to make in the campaign against conscription, and that although men only were affected by the National Service Act, the possibility of women being conscripted also, for military service, was not a remote one. The speaker said that it was an appalling fact that before the rubble of the last war had been cleared away, we were encouraging our youth to expect the next war—making them think that war is a normal part of the set-up of life. "The choice before us," declared Mrs. Harris, "is whether we will work for life or death."

SHOULD BE AT SCHOOL

Mrs. Leah Manning, MP, urged upon the delegates that they should not sit down under a Government that takes our boys from us when they ought to be at school. She declared that the idea of building another "Magenot Line" in Western Europe to defend Britain and the Western European countries was nonsensical. Great hosts of militia will be of no use for defence in the next war—if it comes. They will not be able to protect their womenfolk from the atom bomb.

There was only one thing to end conscription and to stop war, and that was to stop talking incessantly about war and talk about peace, and so create the desire and the will for peace.

Mrs. Manning outlined her three-fold plan for stopping the drift towards war, which appeared in Peace News on April 30—a campaign for 10 million signatures to a petition asking the Government to arrange a conference of the leaders of the Great Powers; a Peace Train to travel across Europe on a mission of Reconciliation and Peace; a series of big public peace demonstrations throughout the country in the autumn. "It's not yet too late," she said, "for us to put an end to all this war-mongering and war-hysteria—and one of the things that we can do is to demand that military conscription, which is part of the war preparation scheme, shall be abolished."

The Conference unanimously

passed a resolution which declared conscription a violation of our democratic conception of life, and said that by inculcating the military spirit of aggressiveness at the most impressionable age, it was leading youth to consider war as inevitable and even desirable.

The resolution called for support of the No Conscription Council's campaign against conscription, and urged the Government to abandon its practice and to repeal the National Service Act of 1947.

L.P.F. supports Leah Manning's Peace Petition

SUPPORT was given to the Peace Petition of Mrs. Leah Manning, M.P., at the annual general meeting of the Labour Pacifist Fellowship, held in London, May 2. One of the main tasks of the LPF is to revive the spirit of anti-militarism as an essential part of British social democracy. A resolution reaffirming the urgent need for all-round disarmament was passed.

The challenge of Communism throughout the world and Western Union were the subjects of two resolutions. The LPF believes that Communism can only be successfully undermined by a vigorous democratic socialism that adopts means consistent with ends. This would require an abandonment of the weapons of modern warfare. Western Union must aim at becoming a group standing for the "Third Way" policy, not linked up militarily with either the American or Russian power bloc.

LABOUR PACIFISTS' ROLE

The Fellowship is in correspondence with pacifist socialists in many countries. More volunteers are required for this valuable work. Throughout the year LPF members have been active in the Labour Movement on various aspects of international policy.

An emergency resolution congratulating the House of Commons on voting for the abolition of the Death Penalty was passed. This is to be sent to the leading members of the Government; it further urges them to resist any pressure from the Lords to reverse the Commons decision.

In his address as President of the Fellowship Reg. Sorensen, M.P., emphasised that the role of Labour pacifists was a permeative one. He thought it unfortunate that the new generation growing up in the Labour Movement had none of the ethical and moral approach to Socialism from which had sprung the passionate war-hatred of Keir Hardie. "Nevertheless," he concluded, "the only hope for Western civilisation is pacifism. Whilst we have no proof that we are right, we do have an inner assurance. We must re-dedicate ourselves to the pacifist cause, which will, we believe, save mankind."

Musician would not be Meat Porter

Music-lovers who attend the Morley College Concert Society's performances cannot fail to have noticed Michael Tippett's personal assistant—John Minchinton.

RECENTLY John Minchinton appeared before the West London Magistrate (Mr. J. L. Pratt) because his love of music had resulted in his failing to undertake employment in bomb-damage repairs, food distribution or land work, as required by his conditions of registration as a C.O.

John Minchinton, who was represented by Graham Wiggs, a former Secretary of the Central Board for Conscientious Objectors, stated that he had refused to work as a meat porter or for the Express Dairy Co., because he had a desire since he was very small to be a musician. He added, "Since coming to London I have tried to the best of my ability to put over and encourage an interest in serious music, especially among amateur players." He had tried to express his vocation through the Morley College Concert Society and as Musical Director to the Music Society of the London School of Economics.

The Magistrate imposed a fine of £40 and £5 5s. costs, adding, "This is a case in which I could send you to prison."

It is understood that the fine was paid by friends.

ADVISORY BUREAUX CHANGES

BETHNAL GREEN & BOW.—Mr. W. C. E. Simpson, 18 Gore Road, Hackney, E.9. (AMH. 3980).

BERMONDSEY.—C. Rusha, 23 Peppys Road, S.E.14.

KINGSTON-ON-THAMES.—Mr. R. Bell, 64 Hartfield Road, Hook, Surbiton, Surrey.

GRAYS DISTRICT (Covering Stanford le Hope & Hornndon on the Hill).—George A. Hill, Woodlands, Hornndon on the Hill, Stanford le Hope.

AYLESBURY.—Mr. A. E. Full, 35 Havelock Street, Aylesbury.

MINEHEAD.—Gwendolen Chettle, Grassington, Periton Lane, Minehead.

COALVILLE.—Delete.

BRIGHOUSE.—Delete.

MEXBOROUGH.—Delete.

PONTEFRAC.—Philip Radley, Ackworth School, Nr. Pontefract.

SHEFFIELD.—David R. Brayshaw, 15 Canterbury Terrace, Sheffield, 10.

WAKEFIELD.—Mrs. Millington, 49 Manor Road, Dewsbury Road, Wakefield, Yorks.

NORTH SHIELDS.—Mr. J. Calder Gillie, 43 Albion Park Road, Tynemouth, N. Shields.

Hospitality wanted for War Resisters

THE WRI is anxious to obtain offers of hospitality from friends living in or near London for delegates from abroad visiting the International Conference to be held at Shrewsbury from August 5-11. If you can offer to accommodate a WRI friend from abroad for a night or two, either before or after the Conference (or both), would you please communicate with Grace Beaton at WRI Headquarters, Lansbury House, 88 Park Avenue, Bush Hill Park, Enfield, Middlesex, indicating what offer you can make.

STOP WAR TALK

An appeal to the world to "stop talking war and start working harder for peace," made recently by Mr. Trygve Lie, Secretary General of the United Nations has been repeated by many of the world's leading statesmen.

Evidence of a desire to act in the spirit of this appeal comes from the small town of Eustis, Florida, USA (pop. 3,000) whose only claim to fame lay hitherto in being a centre for the devotees of trap-shooting.*

One of the town's citizens found his favourite brand of soap missing when he went to wash his hands. On learning from his wife the reason for its absence he sat down and penned the following letter to the Advertising Department of the manufacturers, Messrs. Proctor and Gamble, Cincinnati, Ohio:

Dear Sirs,

I am in trouble. For years I have used Ivory soap not only for washing but also for shaving. But now my wife informs me that we cannot buy any more Ivory. "Several times recently," she says, "in the stores following my habitual practice, I have reached for Ivory products, but when I think of the Proctor and Gamble radio programmes, I pass on without them." Her arguments are too good to be contradicted. Now I must do without a good soap because of your inferior radio programme.

She says that your "soap opera" is not conducive to good morals and that to make matters worse you have hired a warmonger as a news commentator. I never hear your "soap opera" so I cannot pass judgment on that. However, while Lowell Thomas may not properly be called a war-monger, most certainly he cannot be called a peace-maker. In these days when even our generals warn us that we must not have another war if civilisation is to survive, surely we need news commentators who will pour oil on the troubled waters of international affairs and internal troubles, rather than those who will add fuel to the fire. Lowell Thomas has a good voice, but the content of his comments is not up to the standard that is needed in our world today. His output is like an inferior soap in a superior wrapper. Your company does not operate that way in soap. Why do you do it in advertising?

Why can you not use a man like Raymond Swing? If he is unacceptable or unavailable there are others who could be secured.

It seems to me that a Company of such integrity and Christian background as Proctor and Gamble would want to build up our morals and promote peace rather than to destroy our morals and promote war.

I will concede that most women are not as conscientious as my wife. There are many who will accept your radio programmes as they are. You may build up your sales with such programmes temporarily. But through them you are helping to bring us all to the place where soap will no longer be needed.

Hoping for improvement, I remain,

FLOYD M. IRVIN.

Eustis, Fla.

*Trapshooting: the sport of shooting clay pigeons, glass balls, etc., released from a spring.

RUG WOOL

Extra long pure wool Thrums. Mixed colours; suitable for Hessian, Canvas, or knitting a Rug.

PACKETS 4/11d. APPROX. 1 lb.

Send P.O. 6d. for sample and Knit-a-Rug instructional leaflet, showing how to make a rug without canvas.

HANKS: solid colours, 5lb. assortments, only 7s. 9d. per lb.

Full range of rug shades but special colours cannot be selected.

Refund if dissatisfied.

U.T.A. 73 Bishopsgate, London, E.C.2.

PLEASE READ CAREFULLY

LATEST TIME for copy: Monday before publication.

TERMS: Cash with order, 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

MEETINGS, &c.

KINGSWAY HALL, W.C.2. Rev. Gordon Lang, MP, on "The Hague Congress," Wed., May 19, at 1.15 p.m. National Peace Council, 14 Southampton Row, London, W.C.1.

ACCOMMODATION

EX-PSU MEMBER, getting married, would gratefully welcome any assistance in urgent search for (preferably) unfurnished accommodation in London area. Please write, George Dixon, 42 Randolph Ave., W.9. Tel. CUN. 6461.

DERBYSHIRE HILLS. Food Re-happy Vegetarian Guest House for happy holidays or restful recuperation; all modern comforts. A. and K. E. Lindow, The Briers, Crich, Matlock. (Station: Ambergate. Tel.: Ambergate 44).

CLASSIFIED ADVERTISEMENTS

YOUNG WOMAN (24) wishes share furn. acmdn. with another; anywhere London area; anything considered. Box 894.

LAKE DISTRICT. "Beck Allans" and "Rothay Bank," Grasmere. Attractive Guest Houses for strenuous or restful holidays. First class vegetarian diet. Dormitory accommodation at special rates. Enquiries to: Isabel James at Beck Allans. Tel.: Grasmere 129.

SEASIDE HOLIDAY acmdn. for vegetarians at Innisfree, St. Mary's Bay, Ashford, Kent.

CORNWALL. JOAN and Herbert Lomax (late of Manchester) announce Easter opening of Atlantic Guest House, Summerleaze Crescent, Bude. Vegetarians and others welcomed. Every comfort.

HIDEFORD DEVON. Holiday acmdn., good food, children welcome. "Dalhouse," Chudleigh Ave.

WHY DON'T you sometimes spend a homely week or week-end in the heart of the country (Berks) with happy pacifist family? Fruit, eggs, home-made bread. 3½ gns. a week; week-ends from 15s. Children welcome. Ring Silchester 70, or write Peace News Box 896.

SEASIDE HOLIDAYS in quiet countryside nr. Norfolk Broads. Friendly atmosphere, garden produce, terms moderate. Vegetns., Childn. welcome. Stannard, Woodbine, Sea Palling, Norfolk.

ILFRACOMBE. CHRIS Collis, "Pinehurst," Chambercombe Park. Beautiful country, close to sea. Few vacancies still available.

BEAUTIFUL WYE Valley, Vegetarian Guest House within half mile of Tintern Abbey. Moderate terms. Walsby, Larchgrove, Tintern, Mon.

TIERED SOCIAL workers and others needing an inexpensive rest and change should write to: Mrs. Morgan, Columbine, Pembury, Nr. Tunbridge Wells, Kent. Vegetarian.

HAPPY S. DEVON seaside holidays at "Merriville," Bigbury-on-Sea. Tel. 323. Pleasant rms.; h. & c.; ample vegetarian food; lovely sands, ideal for children; moderate terms.

VEGETARIANS WANTED share house communally. R. V., 36 Lyme St., N.W.1.

GARA MILL House, Slapton, Kingsbridge, S. Devon. Few vacancies. S.a.e. please.

EDUCATIONAL

CORRESPONDENCE AND visit lessons, speaking and writing (6s.) Classes. Tuesdays, Wednesdays. Dorothy Matthews, BA, 32 Primrose Hill Rd., London, N.W.3. PRI. 5586.

PROGRESSIVE CO-ED school. Usual subjects. Art cizeh methods. Where atmosphere of approval and affection promote health, happiness and intelligence. Home produce, balanced diet. Prospectus, Tony Warner, Oakley Wood School, Sherwood House, Nr. Newton-St.-Cyres, Devon.

METAPHYSICS, PSYCHOLOGY Philosophy. Intensive courses of home study leading to various distinctions, and membership. Prospectus post free. Institute of Life Science, 18 (PNS), Manchester St., London, W.1.

FOR SALE & WANTED

REBILIX MUST buy typewriters. We arrange advertisements and pay good commissions to any contacts in provinces who will forward replies. Full details from Rebilix Typewriter Co. Ltd., 561 London Road, Westcliff-on-Sea, Essex.

GENERAL ELECTRIC American radio, also usable dry batteries. Perfect condn. and reception except W. Country. Valves obtainable. Box 835.

CARAVAN. MODERN 16ft. 4. berth, two compartments, fully equipped and fitted out for home or holidays. Perfect condition, £375. Hileard, 14 Barnet Close, Leatherhead.

LITERATURE, &c.

MIDDLETON MURRY. Twenty-seven essays under the title "Looking Before & After," will be published on May 20 by Sheppard Press. 12s. 6d. net. Order now from Housmans Bookshop, 124 Shaftesbury Ave., W.1.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Huston Rd., London.

HELP US to circulate attractive 16-page booklet, "Here is the news" (Circulation 110,000). Specimen copy, addressed envelope. Davies, 40 Victoria St. Chambers, Morecambe, Lancs.

PERSONAL

MAN, 35, seeks friendship. Fond of countryside, cycling, or walking. London area. Box 895.

SITUATIONS & WORK WANTED

CAPABLE YOUNG woman (28), with tiny infant, seeks post to live in as working housekeeper or domestic help in good home in West of England. Can cook, also sew. Apply Box 891.

EXPERT DUPLICATING Service. Enquiries invited. Mabel Eyles, 2 Aberdeen Park, Highbury, London, N.5. Tel. CANbury 3862.

MISCELLANEOUS

GOOD PRINTING of every description. Enquiries welcomed. Leighton Dingley Co., Brackley Sq., Woodford Green.

HOLIDAY SCHOOLS. Lund University (Sweden) and Strasbourg University International Centre on Yorkshire Moors; send stamp for 1948 programme, I.T.T., 6 Bainbridge Rd., Leeds 6, Yorks.

GOLDEN LINK Circle. Free membership to those who are sick or distressed. Full particulars, post free, from: Institute of Life Science, 18 (PNS), Manchester St., London, W.1.

BENEFICIAL COURSE of Yoga: 2s. 6d. Proceeds to Peace Movement. H. Bloomfield, 98 Glastonbury Rd., Morden, Surrey.

Significance of pacifism today

COMMENTARY CONTINUED

within the congress: those to whom it is a vehicle of propaganda for European collaboration, those—led by Mr. Churchill's son-in-law Mr. Duncan Sandys—to whom it is mainly a gesture of defiance to Russia, "since it is planned to include representatives of the Eastern European countries," and the Federalists, "who are the zealots of this conference and have made prodigious attempts to turn it into a Constituent Assembly which will prepare a federal constitution for Europe."

Co-travellers

EVERY pacifist will recognise the affinity between himself and the last of the three groups. These federalists are at least co-travellers with us for so great a part of the way towards our ultimate aim, that it is barely worth while as yet to bother to discover the point where our paths may diverge. There is hardly a single aspect of the fierce differences between the Russians and ourselves that would not assume a less grim appearance if actual instances were to occur of even the slightest surrender of sovereign rights by western powers—excepting only of course those connected with military preparations. That, I need hardly point out, is where the rub lies. It is also where we may stumble against that point of parting with the federalists.

But there is no evidence at present that the people whom The Observer describes as the zealots of the conference have military preparations in their minds as the chief motive of their wish to federate. Their main speaker on the British side was R. W. G. Mackay, Labour chairman of the European Parliamentary Union, and, though he advocated the transfer of sovereignty in matters of defence, he also pleaded for it in matters of foreign affairs and even currency. His observations on defence, incidentally, made it plain that what he had in mind was not a common army against the Soviets, but the concrete beginning of an international police force. Paul Reynaud, the one-time French Prime Minister, went even further. He wants a common European Parliament, to be elected by universal

suffrage on the basis of proportional representation, with one member for every million people.

No longer lonely

THE significance of all this, irrespective of the fact that we must not expect too much as yet from this first—in some respects ill-starred—beginning of discussions on European unity and federation, lies to my mind in the fact that it should make pacifists feel that they are no longer lonely outcasts. The world's mind may be miles removed as yet from all that pacifism implies, from what it has grown and matured into since it first started in a simple, almost instinctive, revulsion from war; but it is plainly moving in that direction, with the masses of the people well ahead of their unimaginative governments.

Writing here last week, Bruce Odspur mentioned wars "of every temperature, from very hot in China, Greece and Palestine, to mild in Scandinavia" and concluded his paragraph sadly: "The one thing it (the world) does not exemplify is peace." I am sorry to have to agree. But as long as we cannot have peace the colder wars are better than the hot; not only because they are bloodless, but more particularly because, if only you can keep on successfully reducing the temperature, you will finally produce a state of affairs in which the Soviets and the Westerners will be spending all their energies in fierce competition to improve the living conditions of all the people either already under their sway or to be brought under it if at all possible. If we can survive until then, we shall find that competition cancelling out all other differences. Peace will have come as a by-product.

Ray of gloom

AS if to off-set the slight glimmer of optimism justified by these items of news from the world scene, at home we learn that the House of Lords is now practically certain to reject the clause in the Criminal Justice Bill suspending the death penalty for five years. It was, I am afraid, to be expected—though that does not make it any better. I have always been puzzled by the fact that in all discussions on the subject everybody, including even the fiercest opponents of capital punishment, seem to forget what is to me the most telling point against those who stress the alleged deterrent effects of the death penalty: that it is contrary to all good sense to suppose that any murderer or would-be murderer ever fails to think—if he thinks at all—that he will "get away with it."

F.o.R's Youth Conference

The FoR is arranging a Youth Holiday Conference from Aug. 7–14, at Woodrow High House, Amersham, Bucks, where they hope to gather together a number of young people, pacifist and non-pacifist. Together with experienced youth leaders they will have an opportunity to discuss current affairs.

The cost of the Conference will be borne by the Fellowship, and those attending will be asked to contribute what they are able to afford. It is anticipated that the cost will be in the region of £4 per head. It is sincerely hoped however, that no-one will stay away on grounds of expense. Full particulars may be obtained from the Fellowship of Reconciliation, 38 Gordon Sq., London, W.C.1.

TEN YEARS AGO

From Peace News, May 14, 1938.

Carl Von Ossietzky, the German pacifist, who died last week, was the first man in the history of the Nobel Peace Prize to receive the award as the result of years of suffering for his faith.

The immediate cause of the riots which occurred on estates purchased a few months ago by Tate and Lyle (in Jamaica) was the refusal to accede to the labourers' requests for a wage of 4s. a day. They were offered 2s.

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GERMAN MOTHERS ECHO BOYD ORR'S APPEAL

"Why must our children suffer?"

SIR JOHN BOYD ORR'S recent warnings to an "insane world" to stop wasting its energy on armaments and turn instead to the problem of food shortages has been heavily underlined by news of increasing hardship in Germany.

The following appeal recently received by Peace News provides a grim reminder of the suffering caused when land, manpower and machines are squandered by the military authorities. Even hungry Austria has been urged to support a national army.

Because we feel that any relief available should be distributed throughout Germany, not to the school mentioned in this letter, we have deleted the address. It has, however, been forwarded to Save Europe Now.

"In the name of all the mothers of students at . . . School, we appeal to you for help for our undernourished children. Dire necessity prompts us.

"The state of health of all our children is deteriorating from day to day to such an extent that we feel bound to raise our voices and to address ourselves to all who feel responsible for the coming generation. We ask for regular supplies of food-stuffs at the earliest possible moment.

"For months the food rations of our children have gone down and have now attained the lowest possible limit; we have not been able to feed them half sufficiently. Ever since November, 1947 until now, March, 1948, our children have had no fruit of any kind, and at best vegetables only once. Supplementary food grown in one's own garden is out of the question for the great number of refugees living here.

"The minimum fat ration of 10½-ozs. per month was cut down to 5½-ozs in January and February. The children get one quart of skimmed milk per month, or at the moment 10½-ozs. of milk powder. The bread ration for juveniles of 47½-lbs for 28 days was reduced to 24½-lbs. for 31 days in March. The cwt. of potatoes which had to last from November, 1947 until April, 1948 has long been used up. Meat rations were reduced several times and quite often could not be supplied at all. We were promised fish instead, but there was no distribution in the same month.

THEIR DAILY MEALS

"Not taking into account inevitable losses, the rations provide the following daily meals for our children:

"Morning and afternoon: 2 slices of dry bread and some coffee slightly sweetened in the morning;

"Noon: potatoes with gravy or potato soup, to which one-sixth of an ounce of fat has been added, and 2 slices of bread;

"Evening: pap or soup made of water, 12 ozs. cereals, one-sixth of an ounce of fat, the rest of the day's ration of sugar (14 oz.) and a slice of bread.

"The daily rations of meat, fish and milk are so small, that one meal of each can only be served every 10 days. The only appetising and substantial meal of the day is the American school meal for which we offer our sincerest thanks to the Military Government and all persons concerned. We regret to state, however, that the children enjoy this additional food but 5 days a week and not at all during the holidays, when they are in special need of building up.

"Every mother, no matter what nationality, will realise our despair at not being able to feed our children adequately, neither with regard to quality nor quantity. The long years have caused heavy deficiencies in health: nervous stomach-aches together with lack of appetite, illnesses due to lack of vitamins, and nervous breakdowns, not to speak of the increasing tuberculosis. The teachers have reported on the catastrophic lack of concentration, on the increasing restlessness and irritability of their students.

"We German mothers ask: Why do they let our children suffer? They are just as innocent of the war-happenings as children of other nations. All day their cries resound

DELIGHTED

In Peace News on April 9, under the heading "Delighted," we reproduced part of a speech in the House of Lords attributed to Admiral of the Fleet Lord Chesterfield. This speech was not delivered by Lord Chesterfield, who is not an Admiral but by Lord Chatfield.

We can understand and sympathise fully with the annoyance which anyone would feel at having such sentiments as Lord Chatfield's attributed to them, and apologise most sincerely to Lord Chesterfield for a regrettable printer's error.

WHAT YOU CAN DO

Help overcome the decline in the number of relief parcels which occurs in Spring-time by sending food or money to Save Europe Now, 15, James' Street, W.C.2. Always remember that money cannot buy fat or corned-beef: try to spare some of your ration. If possible, get your extra jam ration in a tin for sending abroad.

Support the appeal printed below:

INTERNATIONAL HELP FOR CHILDREN

DURING the last few weeks there has been great publicity for the Lord Mayor of London's United Nations Aid for Children Appeal (UNAC). It is hoped that as a result the public will respond in such large numbers as to make the work of all those engaged in Children's Relief free from financial worry. Until the money has been collected and the amount assessed, no allocation can be made to those organisations which may qualify for grants. As a result of the widespread publicity to this Fund all other appeals have been greatly affected. This means that during the period between the closing of the UNAC Appeal and the time of distribution (which may be a period of several months) the work of those now carrying out children's relief is starved of support. It would be tragic if plans now being prepared for the relief of Italian, German and British children had to be curtailed just when the desire to help is manifestly so strong.

We should welcome financial help to cover this gap which is in danger of preventing us from fulfilling the work we have already begun. Cheques or postal orders would be acknowledged by Dame Sybil Thorndike, Hon. Treasurer, International Help for Children, 43 Parliament Street, London, S.W.1.

SYBIL THORNDIKE, DBE., (Hon. Treasurer).
JOHN BARCLAY, (Organising Secretary).

in our ears: 'Mother we are so hungry!' or 'May I have a piece of bread?' Is there any mother whose heart does not bleed every time she has to refuse her child this plea for bread?

"We are bound to admit that much suffering has been alleviated thanks to the work of foreign relief societies. But unfortunately only comparatively few receive this help. What really matters is to feed the entire growing generation so as to enable them to develop, we hope, genuine democratic minds and readiness to work for peace and understanding.

"It is for this reason we present our most urgent entreaty, before it is too late, to plead for us with those concerned that higher food-rations be actually distributed and not only promised as heretofore."

ILSE LOCKER.
PAULA HEINRICH.
FR. THEINETH.
FRIEDEL SCHWARTS.
HILDEGAARD HIRSCHMANN.
D. SPIESS.

PUBLICATIONS RECEIVED

History of the Pan-African Congress. Pan-African Federation, 1s.

The Congress met four times between 1919 and 1927 and then, after a long abeyance, again in 1945. This publication briefly summarises the demands made at the earlier meetings and gives a full account of the proceedings at that of 1945. The movement for the colonial peoples' emancipation has now entered on a militant phase—freedom is demanded, not requested—and all sections are developing a feeling of solidarity and for common action. They are becoming a force to be reckoned with in international affairs. A.K.J.

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